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meeting of the two roaring waters;' and, as we have the 'fyrgenbēamas' the 'wynlēasne wudu' of *Beowulf* (1413, 1416), so there are in the *Odyssey* (10. 509-510) 'the groves of Persephone, even tall poplar trees and willows that shed their fruit before the season,' even as the *Æneid* has its 'forest gloom' (6. 238), and its 'elm, shadowy, vast, spreading out its boughs and aged arms (6. 282-3).' Dante (*Inf.* 3) helps us but little; his scene is quite different. Plato is not so wholly dissimilar (*Phædo* 112, 113), with his 'lake . . . boiling with water and mud,' and his 'wild and savage region' near the Styx. We might also, in a general way, compare Catullus (17. 10-11):

Verum totius ut lacus putidæque paludis
Lividissima maximeque est profunda vorago.

2. A CORRUPT WORD IN KING ALFRED'S *Soliloquies*.

IN King Alfred's translation of the *Soliloquies* of Augustine (*Englische Studien* 18. 341¹) occur these words:

'Swā-swā scypes ho feut, þonne þæt scyp ungetæslīcost on ancre rīt and sēo sǣ hrēohost byð, ðonne wōt hē gewiss smelte wedere tōwærd.'

In this *ho feut*, of course, makes no sense. Cockayne (*Shrine*, p. 205) says: 'Hofding, chief, captain, occurs in Chron. 1076, MS. Tiber. B. iv, and is probably meant here.' Hulme (*Die Sprache der Altenglischen Barubereitung der Soliloquien Augustins*, p. 58) proposes to read *hāsẓeta*, since *ō* occurs elsewhere in this text for OE. regular *ā*, and *f* and *s* are occasionally interchanged. Hulme remarks that there is nothing to correspond in the Latin, that Thomson translates by 'the ship's master,' and that Bosworth-Toller falsely render *hāsẓeta* by 'rower.' On this it is to be noted that Earle and Plummer translate by 'rower,' Hall by 'oarsman, rower,' and Sweet by 'rower in warship.'

I propose to read *hlāford*, basing the emendation upon the *scipes hlaford*, *sciphlaford*, of the Wright-Wülcker *Vocabularies*, 166. 6 and 181. 21, both translating *naulerus*.

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¹ Since the above was writtē, Hargrove has silently adopted my emendation, which I suggested to him privately, in his edition (29. 20).

ETYMOLOGIES.

Cheap, cope, coup, kaupatjan, caupo, καπηλος, etc. I.

IN volume iii (p. 1379) of his dictionary Grimm suggested that *kaufen* was related to Gothic *kaupatjan* 'strike' and that the formal striking or shaking of the hands in sign of sealing a bargain was at the bottom of the change of the meaning from 'strike' to 'barter.' This position was assumed also by Weigand, Vigfusson, and others. It is interesting to read the treatment of the word in the various editions of Kluge's dictionary and to observe how from being at first an ardent advocate of the native origin of the word he has yielded step by step until he has removed from the sixth edition every trace of the fact that there are serious objections to the theory of the Latin origin. Skeat follows the earlier editions of Kluge and (see his *Concise Etymological Dictionary*, new edition, 1901) has not observed that he has abandoned his earlier position. Murray maintains a cautious attitude. In volume v. of the Grimm dictionary, Hildebrand associated the word with dialectic German *kauten* 'trade,' but added: 'die sinnige ableitung J. Grimms von goth. *kaupatjan* könnte vielleicht daneben bestehen.'

Those who abandon the association of Gothic *kaupōn* and *kaupatjan* have felt it incumbent upon them to explain *kaupatjan* and have been compelled to call various foreign languages to their aid. Kluge (first edition) derived it from Latin *colaphus* (see below), Bugge from Armenian *kop'em* 'dar delle busse' (see below and Uhlenbeck from a

"nominalstamm *kaupat* = *haubip*, der von einem nicht-germ. volke mit vorgerm. consonantismus zu den Goten oder deren vorfahren gekommen war"!

It is my desire to bring forward evidence in favor of the theory so briefly set forth by Grimm, and to explain the ultimate origin of the words.

In speaking of such correspondences as LG. *piwit, tiwit, kiwit*, Hildebrand (vol. v, pp. 5-6) says:—

"Diese erscheinung nun, eine uralte bewegung in den consonanten, welche die der lautverschiebung kreuzend durchschneidet, und während jene einem schritt vorwärts gleicht, einem sprung zur seite zu vergleichen ist, zeigt sich

im gebiet der deutschen sprachen besonders entwickelt im auslaut der stämme und wurzeln, sie ist geradezu ein wichtiger behelf bei der aus- und weiterbildung der wurzeln."

I need not refer to earlier expressions of this idea, or to the recent exploitations of it. I desire only to urge that words that are attempts at linguistic imitation of sounds must be taken and dealt with by themselves, and cannot be used to strengthen any theory as to other words. Thus in *clap clapper*, *clack clacker*, *clat clatter*, it will not do to say that we have a common root *cla-* with the various determinatives *p*, *k*, and *t*; we simply have three slightly different attempts to imitate by means of a group of speech-sounds the complex sound heard when two bodies strike each other, —just as we have others in *knack*, *knock*, *clock*, OHG. *klockōn*, Du. *kloppen* (Ger. *klopfen*), Greek *κολάπτω*, *κολάζω*, *κόλαφος*, Latin *colaphus*, etc. So, too, *slick* and *slip*; *flap*, *flick*, *flutter*, and *flirt*; *tattle*, *cackle*, *prattle*, *chatter* *chat*, *blatter* *blat*, *blab*, and a thousand others.

A large and important class of these words consists of attempts to imitate the sound of a blow or of the impact of one body upon another. These words fall into groups according to the character of the impacting bodies and resultant sounds. Thus *flap*, *huappen*, *slap*, *spat*, *spank* belong together; as do also *thud*, *thump*, *bump*, *bunt*; and *swat*, *swap*, *whap*, *swack*, *whack*, *thwack*, etc. Another group contains words consisting of a back vowel preceded by *k* or *ch* and followed by some voiceless consonant, usually a stop. Thus, without looking beyond English dialects, we have: *chap* or *chop* 'strike,' 'chop,' *cut* 'strike,' 'cut,' *cuff* 'strike,' *cool* 'a beating,' *cop*¹ 'strike,' *cope* 'strike,' *coup* 'knock over'; not to mention *coop*, *cook*, *cuck*, *chuck*, all meaning to throw with force.

When, then, we find words like dialectic German *kauten* to 'swap' and *kaupen* to 'barter,' or 'buy,' if we can make it reasonably sure that they are derived from imitative words meaning, for example, to 'strike,' we are justified in associating them,—not as variant derivatives from a common root, as Hildebrand would have us do,—but as similar formations only.

It is not difficult to show that there are vari-

¹ Cf Armenian *koḫ'em*, which Bugge suggested as a source of Gothic *kaupatjan* (see above). Such imitative words occur in all languages, but they have no more derivative relation to one another than have the *oh*'s and *ah*'s of different languages.

ous words that have the two meanings 'strike' and 'barter.' First of all, we have Gothic *kaupōn* 'barter' and *kaup-at-jan* 'strike,' 'cuff.' Corresponding to *kaupōn* we have ON. *kaupa* 'buy,' 'barter,' but its preterit tense corresponds in form to the preterit of Gothic *kaupatjan*, not to that of *kaupōn* (cf. Vigfusson). Moreover, *kaupatjan* passed into Finnish as *kaupata*, and there has the meaning 'offer for sale.' A closer identification of two words could hardly be asked for.—English *chap* and *chop* mean (1) 'strike,' 'cut with a blow,' (2) 'buy,' 'barter.' It might be said that *chap* was abstracted from *chapman*, a normal development of OE. *čēapman*; but this explanation cannot be resorted to in order to explain *chop* and is, therefore, probably not correct for *chap* either.—English *swap*, *swat*, *swack* mean to 'strike,' 'cut,' 'fall heavily,' and *swap* also means to 'barter,' 'exchange.'—German *kautzen* signifies to 'strike,' 'hack,' and MG. and LG. *kauten* has the meaning 'swap,' 'barter.'—English *rap* means to 'strike' and to 'exchange' or 'barter.'—Of English *cope*, *coup*, 'strike,' 'knock over,' 'barter,' I shall speak later.

It might be suggested that the idea 'strike' arose out of that of 'exchanging blows,' 'dealing out blows,' etc., and is, thus, secondary. We shall, however, see that several of the words for striking are imitative of the sound made by striking and, therefore, must have had the meaning 'strike' before they got that of 'barter,' 'buy,' etc. The idea of striking could develop into that of bartering in more than one way. First of all, one might imagine that ancient hucksters had a clapper (like that of the clapman, or public crier), as the modern huckster at times rings a bell. Then there is the hammer of the auctioneer. Grimm, as we have seen, suggested (Dictionary iii, p. 1379; cf. also *Deutsche Rechtsaltertümer*, ii, index) the striking of hands in sealing a bargain; and my colleague Prof. Drake has called my attention to the Roman custom of striking a slave or other property with a spear, later a wand, in sign of ownership.² It would not be strange if more than one of these possibilities had been effective. For Grimm's theory there is, however, so much evidence that we must recognize it as explaining practically all the Germanic words involved in the present discussion.

² As Prof. Drake expects to investigate this matter farther, I forbear to deal with it.

Grimm (iii, p. 1379) referred to Ger. *kauf-slagen* and ON. *slā kaupi*. We have also ON. *kaupslaga*, Du. *koopslagen*, Eng. *strike a bargain*, etc. It might be said that these terms all point to some connection between striking and bargaining, but that they do not prove that it was the striking together or shaking of hands that was referred to. Modern German and Modern English expressions, however, place this beyond all doubt. Compare the following German expressions taken from Sanders' dictionary.

Einschlagen = 'in die Hand schlagen,' namentlich in die dargereichte eines andern, besonders als Bekräftigung beim Abschluss eines Handels, Vertrags, einer Wette, etc.: "Er schlug ein: es gilt!" "Schlag ein! topp!" So too: "Die Hand einschlagen" and "Mit der Hand einschlagen," z. B. in die dargebotene des andern. In the light of this, compare: "Der Kauf ward eingeschlagen" = durch Einschlagen der Hand abgeschlossen. — *Anschlagen* = 'etwas mit Handschlag, etc., abschliessen,' z. B. "Eine Wette anschlagen," "Einen Kauf mit jemand anschlagen;" auch = 'verkaufen.' — Compare also *Schlag* 'price.' But *losschlagen* ("Etwas um einen bestimmten Preis losschlagen," etc.) probably arose at auctions, as *zuschlagen* and English *knock off* certainly did. Other similar uses of *schlagen* and its compounds are of uncertain origin.

In English it was formerly customary, and locally is still customary, to say *to strike hands*, both in the sense of 'to shake hands' and in that of 'to conclude an agreement or bargain.' Similarly there is the archaic expression "*Strike me luck*," said by one of the parties to a bargain as he extended his hand to the other. Balancing accounts was formerly spoken of as *striking*. — But even our present expression *to shake hands* has undergone the same development. Thus we say "*to shake hands on it*" = 'to shake hands in sign of binding an agreement.' To some extent *to shake* was, and in slang is still, used without the word *hands*, cf. "First, Marcus Brutus, will I shake with you," *Julius Cæsar*, iii, 1. 185; and so in slang: "Will you shake on that?" In southern England *shake* has actually got the meaning 'bargain,' for example, "*That's a fair shake*" = 'That's a fair bargain.' We may, then, regard the development of the idea 'bargain,' 'barter,' etc., out of that of 'strike' as settled beyond all question and we have no reason to doubt that, at least

in the great majority of cases, the development arose out of the custom of shaking hands in sign of binding a bargain.

In a subsequent paper I shall consider in detail the words involved.

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NOTES ON THE CÆDMONIAN EXODUS.

SINCE the publication of the second half of the second volume of the Grein-Wülker *Bibliothek*, in 1894, the difficult text of the *Exodus* has received attention at the hands chiefly of Holthausen (*Anglia*, *Beiblatt* v, 231), Graz (*Die Metrik der sog. Cædmonschen Dichtungen mit Berücksichtigung der Verfasserfrage*, Weimar, 1894; and "Beiträge zur Textkritik der sogenannten Cædmonschen Dichtungen," *Englische Studien* xxi, 1 f.), Cosijn (*Beiträge* xix, 457 f.), and Mürkens "Untersuchungen über das altenglische Exodusslied" (*Bonner Beiträge zur Anglistik*, Heft ii, Bonn, 1899, p. 62 f.).

22-34. Mürkens (p. 69) refers to the historic event recorded in *Ex.* iii, 11-25; the poet's specific expression in ll. 27-29 appears, however, to stand in closer relation with *Ex.* vi, 3: 'but by my name Jehovah I was not known to them.'

47. The tradition to which Holthausen refers has scriptural basis in *Numbers* xxxiii, 4: 'upon their gods also the Lord executed judgments.'

62. Mürkens (p. 88) adopts the reading *meorringa* (for MS. *meoringa*), and would see in it the Anglian equivalent (*eo* for *ea*, and absence of umlaut) of **mearringa*. This is correct. The verb *mirran*, *mierran* is represented in the Goth. *marzjan* (see also MOD. LANG. NOTES xvi, 153), and the noun in *-ing* should agree in vocalism with the denominative verb (Kluge, *Nominale Stammbildungslehre*, §159). The metre is now restored (see *Beiträge* x, 505). In construction, contrary to the interpretation given by Grein and Toller, *meorringa* as gen. pl. limits *fela*, which is an acc. governed by *ofer*. The *pā* of line 61 is adverbial: 'Moses then led the host over many obstacles.'

70-92. Mürkens has overlooked *Ps.* 105, 39: 'He spread a cloud for a covering; and fire to give light in the night.' Compare also *Isaiah* 4, 5.